



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

something resembling a wing. In the present case the author sometimes means one thing and sometimes the other. The chief cause of the survival of the Lutheran ideas—*i. e.*, the chief difference in conditions which allowed Luther to succeed where Hus had failed—was the invention of printing, of which the author speaks only to warn against overestimating the power of a machine to call forth thought. Usually he is concerned with the origination of the ideas which to him are the kernel of the Reformation, in the mind of Luther. For to him "Luther's creative personality" is the primary cause of the phenomena he is discussing.

The second essay in the book, the Reformation and the Beginning of Modern Times, is a contribution to the problem of the division of history into periods. These periods are really far less conventional than is sometimes thought. Man's life upon the earth, like other forms of life, is a story of adaptation to environment, its peculiarity being that man changes his own environment by new discoveries and inventions. Each of these necessitates some modification in previous habits, and hence the justification for seeing in the various periods into which history is divided something more than an arbitrary nomenclature. Professor von Below is very insistent that modern times began about the year 1500, and the large number of important changes in man's life, which came about then and which he rehearses in masterly fashion, give much weight to his argument.

In closing, may the reviewer be allowed to express his pleasure at seeing the first German publication that has broken through the British censorship-blockade to his eyes since 1915? May German thought, purged but not crushed out by the war, again take its due place in the light of cosmopolitan culture that we must all hope is once more beginning to shine through the clouds.

PRESERVED SMITH.

*A Study of Calvin and Other Papers.* By ALLAN MENZIES, late Professor of Biblical Criticism in the University of St. Andrews. (London and New York: Macmillan Company. 1918. Pp. x, 419. \$4.50.)

LUTHER's shaking sides and hearty laugh often gave his personality and his words a carrying power they would otherwise not have had. This gift was not in the possession of his contemporary of Geneva. But it is spreading among the modern ministry; and occasionally it has been found among college professors. Nowadays Calvinists venture to smile even in the pulpit, and, more rarely perhaps, in the lecture-room. It is a thing not to be deplored, for a smile shows the sunlight of the mind, and often the real *dicere verum*, even in theology, has come from one *quamquam ridentem*.

Something of a smile must sometimes have played about the lips of the writer of these essays. He was a Calvinist minister who, for

twenty-seven years, occupied the chair of biblical criticism in the University of St. Andrews. The book, published posthumously, contains a memoir of him by his daughter, some half-dozen essays and sermons, and a study of Calvin that remains unfinished. It is in the last that we are chiefly interested.

The essay, no part of which received final revision at the hands of the author, deals with the career and personality of Calvin, with his teaching, with his influence, and with the permanence of his message. It adds nothing to our knowledge of the man or his work.

There are slips here and there, as when the members of the ancestral church are accused of the "worship" of images; and when it is asserted that there was no Greek to be had in Paris in Calvin's undergraduate days. The word that should have been used is adoration, a distinctly different act; and Guillaume Cop, who was Calvin's friend, learned the rudiments of Greek in the French capital from Janus Lascaris, a distinguished Hellenist. A more serious shortcoming is the failure to understand so significant a movement as that of the Anabaptists. We are told that the aim of the Anabaptists was "the subversion of society"; that "the fate of the Anabaptists, preaching wild doctrines, dangerous to society as well as to the church, and disappearing in a few decennia, shows what must have happened to Protestantism if it could have been said that it had parted with the ancient doctrine of the creeds and that its doctrine of liberty was subversive of civil order". Did our author not know that revolution does not necessarily spell disaster, and that until, by incredible persecution, chiefly at the hands of members of the new churches, the Anabaptists lost their leaders, there was nothing in their teaching that does not stand approved by sound and progressive thinkers to-day?

The chief value of the book is that it reveals a gradual increase in breadth of thought and tolerance of spirit in the strongholds of Calvinism. The scriptural writings, according to Calvin, were to be interpreted in such a way as to make his doctrines their only logical outcome. Under such a system as that, our author candidly admits, "exegesis cannot be free". The Bible, he grants, must now "be allowed to speak for itself, with the aid of all the knowledge the centuries have brought of those ancient worlds to which its writers belonged". And, finally, he acknowledges that "the truths which edify quickly grow trite and commonplace and lose their power if they are not related to the living stream of learning". It is in such utterances as these that we catch the smile, fleeting and finely tempered, born of an intermingling of clear-sightedness and sympathy, to which we look for a liquidation of mental fixities, a large allotment of salutary liberations.

EDWARD MASLIN HULME.